



The

Criterion

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Under new chief, court hears cases on religious rights, end of life

WASHINGTON (CNS)—As if having a new chief justice and soon one new associate justice on the Supreme Court weren't enough, the October term also will bring a busy session of cases that have implications for Churches and their interests.

The justices were starting their first week with a case on the constitutionality of Oregon's law permitting assisted suicide. Farthest out on the court's calendar

to date is a case just accepted for early 2006 that raises questions about a campaign finance law that restricted the type of ads Wisconsin Right to Life was allowed to run during last year's congressional election campaign.

In between, the docket includes cases dealing with how the death penalty is applied in different states and laws affecting minors who want abortions and protesters outside abortion clinics.

After opening on Oct. 3 with new Chief Justice John Roberts presiding, the court's makeup will change again, perhaps as soon as this fall. When she announced her retirement in June, Justice Sandra Day O'Connor said she would stay until her replacement is on the bench.

When Chief Justice William Rehnquist died in early September, Roberts, who had been nominated to replace O'Connor, was renominated for the chief's post.

A few hours before Roberts' formal investiture at the court, President George W. Bush named White House counsel Harriet Miers as his nominee to replace O'Connor. With a likely wait of a month or more before the Senate Judiciary Committee can begin confirmation hearings, Miers probably could not be seated until at least late November or early December, assuming a smooth confirmation process.

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Photo by Mary Ann Wyand



St. Louis de Montfort parishioner Tami Durlé of Fishers, Ind., in the Lafayette Diocese, holds her 7-month-old daughter, Gabrielle, and a pro-life sign during the 15th annual Central Indiana Life Chain on Oct. 2 along North Meridian Street in Indianapolis. Durlé and her husband, Joseph, adopted Gabrielle in Texas after her birth.

Archbishop says society continues to struggle with true meaning of freedom

Archdiocese honors two women for their pro-life work

By Mary Ann Wyand

Respect Life Sunday is a time to gather in prayer and honor the dignity of the human person from conception to natural death, Archbishop Daniel M. Buechlein told pro-life supporters

attending the archdiocese's annual Respect Life Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis.

"We come to thank God for the gift of life," he said. "... We come to pray for a developing culture of life in our society."

The Catholic Church "always has and always will continue to stand up for the dignity of all human life from the moment of conception to the moment of death," Archbishop Buechlein said in his homily.

"Sometimes it may seem like ours is a lonely voice," he said. "And so, this

afternoon, I offer my thanks to you who hold fast to your pro-life commitment. We live in a culture that drifts more and more from its source, the Creator of our human dignity, from God himself. I commend you and I pray for you gratefully."

Archbishop Buechlein said the Holy See notified the U.S. bishops about a document on women's rights and reproductive health circulated at a United Nations summit in New York in late September.

See LIFE, page 2

Synod official says bishops must consider priests, Communion issues

VATICAN CITY (CNS)—As it looks for ways to increase Catholics' love for the Eucharist, the world Synod of Bishops also will have to grapple with questions about ordaining married men, sharing Communion with other Christians, and allowing divorced and civilly remarried Catholics to receive the sacrament, said a synod official.

Italian Cardinal Angelo Scola of Venice, the synod's recording secretary, told synod participants and reporters on Oct. 3 that he did not believe current Church practice should change on any of those issues.

However, even before the synod debate began, the two bishops who joined Cardinal Scola in facing the press on Oct. 3 offered slightly different views on the issues.

In his 52-page, Latin-language summary of topics awaiting the synod, Cardinal Scola said the Eucharist must be understood as a gift from God; it is not a possession or a right.

"The problem of the scarcity of priests must be faced with courage in the framework of the Eucharist as a gift," he said.

Some people, while recognizing the value of priestly celibacy, have said that the need and right of Catholic faithful to receive the Eucharist regularly meant the Church must consider the possibility of ordaining married men in the Latin rite when the lack of celibate priests is particularly serious.

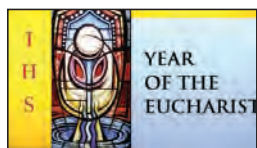
But Cardinal Scola said that attitude assumes that the Church is like a business and can calculate exactly how many

See SYNOD, page 9

Life is linked to the Eucharist for pro-life workers

By Sean Gallagher

(Editor's note: The Catholic Church is observing the Year of the Eucharist. This article is part of a Criterion series exploring the importance of the Eucharist in all facets of the life of the archdiocese.)



source and the summit of the Christian life. For many Catholics in central and southern Indiana who serve in various pro-life ministries, this sacrament is also the source and summit of their promotion of the sanctity of life.

As a source, the Eucharist is for them a font of strength to carry on their often-challenging ministry to mothers and their children. As the summit, they have experienced new dimensions of their appreciation of the Eucharist emerging through their pro-life service.

"In order to serve life, you must be

immersed in the font of life itself. And that's where the Eucharist comes in," said Servant of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

One of the ministries that Sister Diane oversees is Birthline, whose volunteers do crisis pregnancy intervention and distribute material assistance to mothers in need.

Lois Richter, a member of St. Monica Parish in Indianapolis, has been a Birthline volunteer for five years. Once a week, she works in the basement of the

See EUCHARIST, page 10

The bishops at the Second Vatican Council taught that the Eucharist is the

LIFE

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The document advocates "abortion, contraception and other illicit means of family planning that are contrary to our Church's teaching," he said. Its purpose was to ensure that reproductive health and women's rights were discussed at the U.N. summit.

The document was sponsored by the International Interfaith Network on Development and Reproductive Health, and is endorsed by Catholics for a Free Choice.

"It would impact the efforts of our Church to foster the culture of life," the archbishop said, and discredit "the position of our Church in defense of basic moral values, such as the dignity of all human life. ... I cite it as an example of the manner in which erosion of the culture of life is intentionally fostered under the rubric of reproductive health and reproductive rights. ... We continue to struggle in our culture to understand the true definition of human freedom and individual rights."

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, received the 2005 Archbishop Edward T. O'Meara Respect Life Award at the conclusion of the Mass.

Burkhart said the award is "a great honor" that she humbly accepts as "a representative of all those working to stop the brutality of the death penalty."

She has been active in the abolitionist movement on the state, national and international levels since 1975, when she joined Amnesty International as a student.

Burkhart said receiving the award "reinforces the greater focus our Church is placing on eliminating the death penalty today. More Catholics are coming to the realization that the death penalty is a respect life issue. They are writing legislators and Gov. [Mitch] Daniels asking them to stop this cruel, unusual and degrading punishment in Indiana and throughout the



Archbishop Daniel M. Buechlein accepts the offertory gifts from Sacred Heart of Jesus parishioner Jennifer Wulf of Terre Haute, left, and St. Susanna parishioner Karen Burkhart of Plainfield during the archdiocesan Respect Life Sunday Mass on Oct. 2 at SS. Peter and Paul Cathedral in Indianapolis. Jennifer received the Our Lady of Guadalupe Pro-Life Youth Award and Burkhart earned the Archbishop Edward T. O'Meara Respect Life Award for distinguished service to the cause of life.

world."

Burkhart, whose full-time ministry is teaching, said everyone is called to respect the sanctity and dignity of all people.

"Respecting life is about loving our neighbor," she said. "It becomes easier to see ways to respect life when we see the face of God in everyone. We need to continue to remember [that] we are called to emulate Jesus. He was once asked for his support of the death penalty. His reply: 'Let one who is without sin cast the first stone.'"

Burkhart thanked her parents, "who have helped instill in me the Catholic values so important to my life," as well as her friends for their encouragement, her husband, Joseph, for his continuing sup-

port, and their son, Michael, a Roncalli High School junior, who has joined her in abolition work.

The archdiocese's recognition of Burkhart's support of Church teachings opposing the death penalty came four days after the state executed Indiana Death Row inmate Alan Matheny at the penitentiary in Michigan City, Ind.

After the liturgy, Burkhart said "forgiveness is really important in all our lives" because it "allows us to let go of the pain and suffering that we endure for whatever offense that has been done to us."

When she talks with people who have forgiven the person that killed their family member, Burkhart said, "what they say is that they are free of the burden of the

anger and anguish that they had held for so long when they could not forgive.

"Our faith talks about how important it is to forgive, and it's really more for the forgiver than the forgiven," she said. "It really helps us to move on ... and not hold a grudge against that person for a long period of time. It's important too that we look for that forgiveness in all things in our lives."

Sacred Heart of Jesus parishioner Jennifer Wulf of Terre Haute received the 2005 Our Lady of Guadalupe Pro-Life Youth Award for her Church, school and community service to the poor through Habitat for Humanity projects in Vigo County and Nazareth Farm volunteer service in Brown County and Appalachia as well as her participation in the annual March for Life in Washington, D.C., and annual Life Chain in central Indiana. She also serves on the Archdiocesan Youth Council and assists with other peace and justice service projects in Terre Haute.

The daughter of Sacred Heart parishioner David Wulf of Terre Haute and the late Kimberly Wulf thanked God for "the opportunities and the gifts that he has blessed me with," and her father for "the sacrifices he has made so that I was able to take full advantage of those gifts and opportunities."

Jennifer dedicated the pro-life award to her late mother, "who I know has been watching over me my whole life and is very proud of me today."

David Wulf said he is very proud of his daughter, a senior at Vigo North High School in Terre Haute.

"She is pretty diverse in her interests and has always been involved with the Church," he said. "She probably got a lot of that [from attending Sacred Heart] parochial school."

Following the Mass, about 2,000 pro-life supporters of all ages from a number of faith traditions participated in the 15th annual Central Indiana Life Chain along North Meridian Street in Indianapolis to pray for an end to abortion. †

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The late Terri Schiavo's sister speaks out against 'right-to-die' movement

By Mary Ann Wyand

The "so-called right to die" movement in contemporary society is dramatically affecting public opinion about respect for the sanctity and dignity of life, Suzanne Vitadamo of St. Petersburg, Fla., told more than 850 pro-life supporters attending the 23rd annual Celebrate Life dinner on Sept. 27 at the Indiana Convention Center in Indianapolis.

Vitadamo is the younger sister of the late Terri Schindler Schiavo, a 41-year-old brain-damaged woman who died on March 31 of court-ordered dehydration requested by Michael Schiavo, her husband.

Terri Schiavo's tragic story generated international attention and prompted lobbying efforts by countless pro-life supporters, including the late Pope John Paul II and Father Frank Pavone of Staten Island, N.Y., the founder and director of Priests for Life.

"We as a society are standing on a cliff with two clear and utterly polarized choices that we can make," Vitadamo said. "Either we value each other in spite of disability or we despise each other based on those limitations."

During her keynote address at the fundraising dinner sponsored by Right to Life of Indianapolis, Vitadamo recounted her family's legal struggle to gain custody of Terri Schiavo so they could lovingly care for her for the rest of her life.

"After more than 12 years of struggles by my family to protect the life of ... Terri Schindler Schiavo, my perfectly healthy sister died on March 31 of this year from the effects of dehydration," Vitadamo said. "The Circuit Court of Pinellas County, Florida, ordered that my sister die this unnatural and gruesome death by commanding that a simple gastric feeding tube

be forcibly taken away from her without her consent, and that she be allowed to deteriorate to death."

Vitadamo said her sister lived in a neurologically compromised state for reasons that are still unknown.

"Terri was supported only by a feeding tube, nothing else," she said. "Terri could breathe on her own and had no machines ... hooked up to her. Other than my sister's brain damage, she was a physically healthy young woman."

"My brother and my parents and I wanted nothing more from anyone than to be granted permission to care for her for the span of her natural life," she said. "Terri tenaciously fought for her life for more than 13 days after being deprived of the most basic natural and constant need that you and I all share—the need for nourishment, for food and water. She was deprived of those basic things for one reason only—to cause unnatural and untimely death."

Vitadamo said her sister was not terminally ill and was not dying until her food and water were taken away in March.

"She was not succumbing to any killer disease," Vitadamo said. "She was disabled. She was dependent on others, but she was still very much alive—a woman and a person—in our eyes. I was forced to watch my older sister suffer through the very real and very grisly effects of terminal dehydration."

With each passing day, she said, her sister appeared weaker, thinner and more frightened.

"I watched as my family begged for her life," Vitadamo said, "and watched as health care professionals turned a deaf ear to her suffering. I listened to well-known proponents to this so-called right to die coax news audiences into the belief that what my sister endured was a gentle,

Photos by Mary Ann Wyand



Suzanne Vitadamo of St. Petersburg, Fla., right, the younger sister of the late Terri Schindler Schiavo, talks with Heather Boyd, a junior at Brebeuf Jesuit Preparatory School in Indianapolis and a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, after Vitadamo's keynote address during the 23rd annual Celebrate Life dinner on Sept. 27 at the Indiana Convention Center in Indianapolis.

peaceful and euphoric demise. I sat on the corner of her bed and held her thinning hands, trying so hard to understand that what I was witnessing was actually real."

When her sister died, Vitadamo said, "she took a very tangible piece of me with her."

Michael Schiavo and Terri Schindler were married in 1984, she said. "On Feb. 25, 1990, Terri collapsed due to mysterious circumstances, causing her brain to go without oxygen, which led to her profound brain damage."

"My family actually began our battle to save Terri in 1993," she said. "Since 1997, when we first learned that Michael Schiavo was going to try to remove Terri's feeding tube, my family did everything we could to stop him from using his power as Terri's guardian to have her starved and dehydrated to death."

Throughout this legal battle, Vitadamo said, "the media played a major role in Terri's situation. Pretty much since the beginning, the media ... distorted the facts, omitted key details, failed to verify

statements by Michael Schiavo and his attorney, and consistently wrote that this was a right-to-die case and that Michael Schiavo was acting in the best interests of Terri, something that is absolutely untrue.

"... Most alarming is how the media continues to use their influence to persuade the apathetic public that involuntary euthanasia should be permitted," she said, "dangerously advancing the viewpoint of this pro-death movement that has taken hold of our country."

The Schindler family recently started a pro-life foundation in Terri Schiavo's memory to educate people and lobby against euthanasia. In September, they announced plans to write a book about her life and the truth about her death.

St. Luke parishioner Joan Byrum of Indianapolis, the president of Right to Life of Indianapolis, said after the dinner that she was "really overwhelmed [by listening to] how it would be to have your loved one die like that before your eyes and be able to do nothing." †

St. Luke parishioner Joan Byrum of Indianapolis, the president of Right to Life of Indianapolis, presents the organization's Respect for Life Award to Little Sister of the Poor Celestine Mary Meade during the Celebrate Life dinner on Sept. 27 in recognition of the Little Sisters' longtime ministry to the elderly poor at the St. Augustine Home for the Aged in Indianapolis. Immaculate Heart of Mary parishioners Jack and Melanie Esselman of Indianapolis received the organization's Charles E. Stimming Sr. Pro-Life Award for distinguished service to the cause of life.



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Editorial



Pope Benedict XVI meets with Nadeem Elyas, head of the Central Council of Muslims in Germany, during a meeting with Muslims on Aug. 20 in Cologne, Germany. Elyas left a written message with the pope, saying he considered terrorism a common foe of Christians and Muslims.

The rosary and Islam

The date of this issue, Oct. 7, is the feast of Our Lady of the Rosary. It was inaugurated by Pope Pius V after a great naval victory on Oct. 7, 1571, that ended the threat of the Turkish Muslims in the Mediterranean Sea. It was one of the periods in history when the Muslims tried to spread into Christian Europe.

The Ottoman Turks had been making a bid for world supremacy. They seized control of Syria, Palestine, Egypt, parts of Arabia and Mesopotamia, and most of Hungary. Then they launched a campaign against Venice, Italy. The Venetians called for help from Pope Pius V and King Philip II of Spain.

Don Juan of Austria, King Philip's brother, commanded the Christian fleet, which included 20,000 soldiers. While the fleet was sailing to meet the Turks, Pope Pius prayed, and he asked the people of Rome to fast and pray for a victory. At the time the battle was raging, a rosary procession was in progress in Rome.

In thanksgiving for the victory, Pope Pius instituted today's feast. He named it the feast of Our Lady of Victory, but his successor, Pope Gregory XIII, renamed it the feast of Our Lady of the Rosary in 1573.

Perhaps today we should be praying again to Our Lady of the Rosary for victory over a Muslim enemy. This time, it's not an entire empire as was the Ottoman Empire, but rather extremist terrorists who have interpreted the Muslim Quran as calling for a *jihad* against the West, and the United States in particular.

We are convinced that Islam isn't the violent religion many people think it is—at least not the Islam proclaimed by Muhammad, who taught that only defensive war was permissible. Islam actually has a long commitment to religious pluralism, stretching back to Muhammad's protection of Jews and Christians as *dhimmi*, or "People of the Book." This protection was demonstrated for a long period of time when Muslims controlled Spain as well as in the East when, for example, St. John Damascene was able to oppose the iconoclasm of the Byzantine emperor because he lived in Muslim-protected Damascus.

Unfortunately, the followers of Osama bin Laden have replaced

Muhammad's original vision of tolerance and unity with their own ideals of hatred and discord. They consider what is happening in Iraq as a continuation of the conflict between Christendom and Islam.

When he met with Muslim leaders in Cologne, Germany, Pope Benedict XVI was forthright in reminding them of their responsibility to "turn back the wave of cruel fanaticism" in the world. While reaching out to Muslims, he didn't hesitate to emphasize the responsibility of Muslim educators to form younger generations in the authentic Islamic faith and to promote attitudes of interreligious cooperation.

The Catholic Church has long promoted such interreligious cooperation. In the Holy Land, for example, Bethlehem University was founded by the Vatican to serve the Palestinians, both Christians and Muslims. The majority of its students have always been Muslims. It's unfortunate that the reason the percentage of Muslim students continues to increase is that more and more Christians are leaving the Holy Land.

But there is only so much Christians can do. It's the responsibility of moderate Muslims to counteract the fanaticism of the extremists. What is happening now in Iraq shows that the Muslims are split as much as they were when they first began arguing over Muhammad's successor. Shiites and Sunnis have been enemies since the Battle of Siffin in 657. Unfortunately, the United States now finds itself caught in the middle.

It's encouraging that one of the Sunni leaders in Iraq, Sheik Mahmud al-Sumaidai, has criticized the Sunni militants and has called for Iraq's religious and ethnic groups to take a stand against further bloodshed.

The Iraqis will be voting on a constitution next week on Oct. 15. It appears likely that the Sunnis will be able to block its approval. Unfortunately, the draft constitution goes a long way toward making Iraq an Islamic nation since it specifies that no laws can contradict Islamic law, but its rejection would probably prolong the United States' presence in Iraq.

Our Lady of the Rosary, pray for us.

— John F. Fink

Faith and Society/Douglas W. Kmiec

Abortion and the Supreme Court's new term

Abortion continues to overshadow all else in the consideration of U.S. Supreme Court replacements. Nevertheless, Chief Justice John Roberts quite prudently declined to tell the Senate Judiciary Committee his view of any future abortion cases.



As a matter of judicial ethics, Roberts could not pre-empt. All previous cases, said Roberts, including those about abortion, "carry weight," but he noted that none are immune from reversal or limitation. Future controversies simply must be judged on the specific facts of each case and the Constitution.

While Roberts appropriately declined to get into the next abortion case on the court's docket, a closer look at the dispute in *Ayotte vs. Planned Parenthood of Northern New England* suggests that a pro-abortion outcome is far from certain. *Ayotte* concerns the constitutionality of New Hampshire's parental notification law. It precludes an abortion for a minor until at least 48 hours after written notice to a parent, unless the abortion is necessary to avoid the minor's death, a parent indicates that approval has been given or the minor goes to court and obtains a so-called "judicial bypass."

The lower federal court invalidated the law because it lacked a "health exception" and by applying a standard of review that biases the outcome.

Is this consistent with past jurisprudence?

Maybe not. Yes, the Supreme Court has demanded a broad health exception, even one including mental distress. This is why many pro-life advocates argue that judges effectively are allowing abortion on demand at any point in a pregnancy.

But perhaps a circumspect new member of the high court will not be satisfied with continuing this charade. After all, the court also has said that abortion can be outlawed post-viability, and shouldn't faithful adherence to precedent—decided cases—count for at least that much?

Even assuming the continuing insistence upon a sweeping health exception, assuredly a new justice would carefully examine the specific facts of the case. Doing so reveals that the New Hampshire parental notice requirement can effectively be waived by a judge, including presumably a judge sympathetic to a health claim.

Where then is the unconstitutionality, especially since the record establishes that minors have access to the courts 24/7?

The lower court held this pliable parental notice limitation to be unconstitutional on its face, under all circumstances. Why? Because, the lower court asserted, it could contemplate the possibility of a judge being slow to respond and thus creating an undue burden on the abortion right.

But here again, new eyes on the Supreme Court might well recall an elemental precept of constitutional jurisprudence: A facial challenge to a legislative act is the most difficult challenge to mount successfully since the challenger must establish that no set of circumstances exists under which the act would be valid. The fact that a legislative act might operate unconstitutionally under some conceivable set of circumstances is insufficient to render it wholly invalid.

The pro-abortion side in the New Hampshire case says this general rule of constitutional adjudication—which soundly keeps judges from issuing rulings that are broader than necessary or being insufficiently respectful of legislative policies—shouldn't apply.

This is special pleading. It suggests, as Justice Antonin Scalia has written, the existence of some "ad hoc nullification machine" that pushes aside whatever settled doctrines stand in the way of the favored abortion practice.

Don't misunderstand, the law in this area is anything but clear; it has divided the lower courts. That was reason enough for Roberts to say little. Yet, when the facts and record are examined, they suggest the abortion lobby didn't oppose Roberts because he is incapable of measured and impartial study, but because he is.

(Douglas W. Kmiec is a columnist for Catholic News Service.) †

Making a Difference/Tony Magliano

Do we have respect for life on our radar screens?

In everyday, practical terms, abortion is somewhere in our peripheral vision. It is



not central. Although abortion gets some attention during the October Respect Life Month and on Jan. 22, most Catholics—clergy and laity—during the rest of the year barely have it on their radar screen.

When we consider closely related moral issues involving embryonic stem-cell research, human cloning and euthanasia, the level of attention may drop even lower.

While abortion and its sister issues get little attention throughout most of the year, other respect life issues get noticed even less.

In a world plagued with war, ever increasing military budgets, a flowing arms trade, millions of planted land mines and thousands of nuclear weapons, why are most Catholic voices silent?

Instead of being complacent, Catholics are obliged by the teachings of our faith to swim against this polluted current of death

and destruction. "It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent" (Vatican II's "Pastoral Constitution on the Church in the Modern World," #82).

What about the respect life issues of poverty and hunger? Half the world struggles to survive on less than \$2 a day. One out of every six children in the United States is poor. More than 25,000 brothers and sisters throughout the world die every day from hunger and related preventable diseases.

A well-publicized crisis inspires generosity. And, of course, that's admirable. But the rest of the time, how often do we—who have much—give little to the poor? How much time and effort is spent in parishes communicating to government and corporate powers the need to act justly and generously on behalf of the poor?

Not nearly enough in most cases, especially regarding the poor in far-off places. Perhaps because they are so far from us, it is easy to forget them. We must not let that happen!

In their document "Called to Global See MAGLIANO, page 8

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The true meaning of freedom and justice is lost without God

As we were reminded on Respect Life Sunday, our Church continues to stand up for the dignity of all human life from the moment of conception to the moment of death. Sometimes it may seem like ours is a lonely voice. My thanks to so many of you who hold fast to your pro-life commitment in a culture drifting more and more from its source, the Creator of our human dignity, God himself.

The culture of life is challenged in many ways. Recently, the Holy See brought to the attention of us bishops a document that is currently being circulated under the title "Religious Declaration on the MDG's, (United Nations Millennium Development Goals) Women's Rights and Reproductive Health." It asserts "A Faith-Filled Commitment to Development Includes a Commitment to Women's Rights and Reproductive Health." It is sponsored by the "International Interfaith Network on Development and Reproductive Health" and is endorsed by (self-styled) "Catholics for a Free Choice."

The intent is to send the statement with signatures from "religious scholars, clergy and advocates" to heads of state, United Nations chiefs and religious leaders. The purpose is to ensure that reproductive health and rights are included in the discussion of the "Millennium Development Goals"

Summit that was to be held in September at U.N. Headquarters in New York.

The terms "reproductive health and "reproductive rights" are so ambiguous as to include abortion, contraception and other illicit means of family planning that are clearly contrary to our Church's teaching. I have not heard the results of the summit, but if the initiative succeeds, it would render useless the efforts of the Holy See to foster a culture of life in this area. And in the eyes of international authorities, the position of the Catholic Church in defense of basic moral values such as the dignity of human life would be discredited.

Since the initiative targeted people closely associated with religious organizations and communities, we are rightly concerned that well-intentioned individuals, including faithful Catholics, could mistakenly have been led to endorse this initiative without truly understanding the repercussions of their support.

One hates to think it, but perhaps this initiative was largely eclipsed by the tragedy of Hurricane Katrina. Yet, I cite it as an example of the manner in which erosion of the culture of life is intentionally fostered under the rubric of "reproductive health" and "reproductive rights."

We continue to struggle to understand a mature definition of human freedom and individual rights. In our milieu that

is grounded in a culture of individual freedom and democracy, it is difficult to have a perspective that includes the common good. Democracy is a good, but not an absolute good. Individual freedom is a good, but it goes wrong if the good of the individual does harm to the common good of society. It goes wrong if *truth* is determined by democratic vote or a personal choice.

What is happening in the cultural struggle over the dignity of human life is another example of the "dictatorship of relativism" described by Pope Benedict. If there is no absolute truth, then human values are up for grabs. Then an individual person can determine in any given instance whether or not human life has the right to exist. When the sole determination of what is morally true or good is left up to an individual's choice, then that individual arrogates the role of God to himself or herself.

I believe it was in his homily before the conclave that the future Pope Benedict said, "Where man is no longer seen as one who is under the particular protection of God, there begins the barbarism which tramples on humanity. Where the sense of the singular dignity

of each person, in the light of God's design, is lost, there the project of mankind is horribly deformed and his freedom, devoid of rule, becomes monstrous." Pope John Paul II called it the "culture of death."

The appeal to human rights speaks to our sense of justice. Only weeks before his election, Pope Benedict said, "To be workers of this true justice, we must be workers who are *being made just* by contact with him who is justice itself: Jesus of Nazareth. The place of this encounter is the Church, nowhere more powerfully present than in her sacraments and liturgy."

We sometimes forget that justice includes our responsibilities toward God himself. There is something fundamentally wrongheaded if we insist on certain human rights while not giving due reverence and worship to God. After all, we owe everything to God. That includes respecting his image and likeness mirrored in all of human life.

Perhaps we need to expand our understanding of the virtue of justice. If God is absent, it is meaningless. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

El verdadero sentido de la libertad y la justicia se pierde sin Dios

Tal y como se nos recordó durante el Domingo de Respeto a la Vida, nuestra Iglesia continúa defendiendo la dignidad de la vida humana desde el momento de la concepción hasta el momento de la muerte. A veces pareciera que nuestra voz fuera la única. Mis agradecimientos para todos aquellos que se mantienen firmes en su compromiso a favor de la vida en una cultura que se aparta cada vez más de su origen, el Creador de nuestra dignidad humana, el propio Dios.

La cultura de la vida se ve desafiada de muchas formas. Recientemente la Santa Sede nos ha informado a los obispos acerca de la existencia de un documento que está en circulación en estos momentos, titulado "Declaración Religiosa sobre los ODM (Objetivos de Desarrollo del Milenio de las Naciones Unidas) relativos a los Derechos de la Mujer y Salud Reproductiva." Lo patrocina "Red Interdogmática para el Desarrollo y la Salud Reproductiva" y apoyado por los (autoproclamados) "Católicos por la Libre Elección".

La intención es enviar una declaración firmada por "académicos religiosos, clérigos y abogados" para los jefes de Estado, dirigentes de las Naciones Unidas y líderes religiosos. La finalidad es garantizar que el tema de la salud y los derechos reproductivos se incorporen en los debates de la cumbre "Objetivos de Desarrollo del Milenio" que se celebró en septiembre, en la Sede de la ONU en Nueva York.

Los términos "salud reproductiva" y "derechos reproductivos" son tan ambiguos que incluyen el aborto, la contracepción y otros métodos ilícitos de planificación familiar que son claramente contrarios a las enseñanzas de nuestra Iglesia. No me he enterado de los resultados de la cumbre, pero si la iniciativa tiene éxito, dejará sin efecto los esfuerzos de la Santa Sede para promover la cultura de la vida en esta área. Y ante las autoridades internacionales, la posición de la Iglesia Católica en la defensa de los valores morales básicos, tales como la dignidad de la vida humana, quedará desacreditada.

Debido a que la iniciativa iba dirigida a las personas vinculadas directamente a las organizaciones y comunidades religiosas, estamos razonablemente consternados ya que algunas personas de buenas intenciones, incluyendo católicos devotos, podrían haberse dejado llevar erróneamente para suscribir dicha iniciativa, sin entender verdaderamente las repercusiones de sus actos.

Resulta odioso pensarlo, pero tal vez esta iniciativa se vio en buena parte eclipsada por la tragedia del Huracán Katrina. Sin embargo, la cito como un ejemplo de la forma cómo se fomenta intencionalmente la erosión de la cultura de la vida bajo la rúbrica de "salud reproductiva" y "derechos reproductivos".

Continuamos luchando para asimilar una definición madura de la libertad humana y los derechos individuales. En nuestro medio ambiente arraigado en una

cultura de libertades individuales y democracia, es difícil contar con una perspectiva que incluya el bien común. La democracia es buena, pero no es una bondad absoluta. La libertad individual es buena, pero se equivoca si el bien del individuo lesiona al bien común de la sociedad. Se equivoca si la *verdad* la determina un voto democrático o una elección personal.

Lo que sucede en nuestra lucha cultural por la dignidad de la vida humana es otro ejemplo de la "dictadura del relativismo" descrita por el Papa Benedicto. Si no existe una verdad absoluta, los valores humanos son opcionales. De este modo, en una circunstancia dada, una persona puede determinar si la vida humana tiene el derecho o no a existir. Cuando la determinación de lo que es moralmente verdadero o bueno se deja únicamente al libre albedrío individual, entonces dicho individuo se atribuye a sí mismo el papel de Dios.

Creo que fue en su homilía antes del Cónclave que el futuro Papa Benedicto dijo: "Donde quiera que el hombre ya no se perciba como un ser bajo la protección particular de Dios, comienza el barbarismo que aplasta a la humanidad. Cuando se pierda el sentido de la singular dignidad de cada persona a la luz de los designios de Dios, allí, el proyecto de la humanidad

quedará horriblemente deformado y su libertad, desprovista de normas, se tornará monstruosa." El Papa Juan Pablo II la llamaba la "cultura de la muerte".

El llamamiento a los derechos humanos toca nuestro sentido de justicia. A pocas semanas de su elección, el Papa Benedicto dijo: "Para ser trabajadores de esta justicia verdadera, debemos ser obreros que se *hacen justos* gracias al contacto con aquél que es la justicia en sí misma: Jesús de Nazareth. Su punto de encuentro es la Iglesia. En ningún lugar se encuentra presente de forma más intensa que en sus sacramentos y en la liturgia.

En ocasiones olvidamos que la justicia comprende nuestras responsabilidades para con el propio Dios. Hay algo fundamentalmente contraproducente cuando insistimos obtener ciertos derechos humanos sin darle, al mismo tiempo, la debida reverencia y culto a Dios. Después de todo, le debemos todo a Dios. Eso incluye el respeto de su imagen y semejanza reflejadas en toda la vida humana.

Tal vez debamos expandir nuestro concepto de la virtud de la justicia. Si Dios está ausente, pierde todo sentido. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Events Calendar

October 6-8

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Fall rummage sale**, Thurs.-Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon, (\$1-a-bag day). Information: 317-546-1571.

Marian College, Fisher Hall, Peine Theatre, 3200 Cold Spring Road, Indianapolis. Department of Performing and Visual Arts, **"Kindertransport,"** 8 p.m., \$10 adults, students, alumni and senior citizens with ID, \$5. Information: 317-955-6588.

October 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **Mass, praise, worship, healing prayers,** 7 p.m. Information: 317-797-2460.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group,** 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

October 8-12

Immaculate Conception Church, 2081 E. County Road, 820 South, Greensburg. Immaculate Conception and St. Denis, Jennings County, **parish mission**, "Awakening Our Faith in Challenging Times," Franciscan Father Donald Blaeser, presenter, morning Mass, Mon., Tues, Wed., 8 a.m., evening services, Sun.-Wed. 7 p.m. Information: 812-591-2362.

October 9

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast,**

8 a.m.-1 p.m. Information: 317-240-3782.

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **"Year of the Eucharist," closing celebration,** 6-6:45 p.m., reconciliation, 7-8 p.m., adoration and praise service. Information: 317-255-3666.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. St. Anthony Altar Society, **euchre party,** 1:30 p.m., \$3 per person.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Turkey Festival,** booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

Providence Retirement Home, 4915 Charlestown Road, New Albany. New Albany Deanery, **rosary procession** commemorating the "Year of the Eucharist," 2 p.m.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass,** 3:30 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

October 10

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. VNS 2005 **Bug-buster Flu and Pneumonia Shot Campaign,** 4-6 p.m. Information: 317-722-8299, ext. 116.

October 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, business meeting,** 12:30 p.m. Information: 317-888-5818.

Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"Theology of the Body,"** "Historical Man," 7 p.m. Father Jonathan Meyer, presenter. Information: 317-636-4478.

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. Franciscan Center for Global Studies, **"Haiti: The International Community's Dictatorship,"** human rights lawyer Brian Concannon Jr., presenter, 7 p.m. Information: 317-955-6132.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Lumen Dei, **"Business After Hours,"** Mass, 5 p.m., social, \$10 per person. Reservations: 317-842-6917.

October 13

St. Christopher School, 5301 W. 16th St., Indianapolis. Parent Teacher Partnership, **annual fall feast,** adults only event, \$20 per person. Information: 317-241-6314, ext. 127.

October 14

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning class,** 7-9 p.m. Information: 317-865-5554.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"Marriage Matters,"** Dr. Tim Heck, presenter, 7 p.m. Information: 317-353-1420.

October 15

The Marian Center, 3356 W. 30th St., Indianapolis. **Afternoon of reflection for adults and teens,** Father Thomas Euteneuer, presenter, noon-4 p.m., box lunch available, \$5, please register by Oct. 12. Reservations: 317-236-1521 or dearollo@archindy.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Christian comedian Scott Gregory,** dinner, 6:30 p.m., show, 7:15 p.m., \$30 per person includes dinner and show. Information: 317-545-7681.

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning class,** 7-9 p.m. Information: 317-865-5554.

Southeastway Park, 5624 S. Carroll Road, Indianapolis. Nativity School, celebrating 50th anniversary of the school, proceeds to be donated to Hurricane Relief Agencies, **5K run/walk and 1 mile family fun run/ walk,** 9:30 a.m. registration, \$15 with T-shirt, \$10 without T-shirt. Information: www.nativityindy.org.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. Off-Broadway national touring company, **"Late Nite Catechism,"** 7:30 p.m., tickets, \$30-\$40 per person. Information: 317-859-4673, ext. 14, or sfscnc@yahoo.com

Primo South Banquet and Conference Center, 2615 E. National Ave., Indianapolis. St. Francis Hospice, "The Many Colors of Autumn," **luncheon and style show,** 11:30 a.m., \$25 per person. Information: 317-859-2874.

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods.

2005 **Komen Wabash Valley Race for the Cure,** walk/run, 9:30 a.m., 5K Race, 10 a.m. Information: 812-535-5011.

October 15-20

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Parish mission,** "The Privilege of Being Catholic," Father Oscar Lukefahr, presenter, 7 p.m. Information: 812-941-8536.

October 16

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign,** 4-6 p.m. Information: 317-722-8299, ext. 116.

St. Isidore Parish, 6501 St. Isidore Road, Bristow. **Annual Shooting Match/Fall Festival,** ham and turkey shoot, 11 a.m., lunch, games, Mass, 9:30 a.m. Information: 812-843-5713.

October 18

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Pro-Life Committee and Fr. Shaun Whittington, presenters Emmaus Center open house,** 7 p.m. Information: 317-253-2193.

October 19

St. Michael Church, 519 Jefferson Blvd., Greenfield. Pro-life group, Chastity Awareness Month, **"Pre-Marital and Marital Chastity,"** Dale and Monica Siefker, presenters, following 7 p.m. Mass, child care provided. Information: 317-462-4240.

October 20

St. Vincent de Paul Church, 1723 S. "I" St., Bedford. Catholic Women in Faith of Lawrence Co., **"Faith and Morals: Properly Formed Conscience,"** Father Ryan McCarthy, presenter, 6:45-9 p.m., Mass, 6 p.m.

Information: 812-275-7753.

October 22

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **Family concert,** contemporary Christian group "Myrrh," 7:30 p.m., no charge, dinner available at 6:30 p.m., \$5 adult, \$4 child or \$20 per family. Dinner reservations: 317-826-6000, ext. 152.

St. Francis Hospital, 1600 Albany St., Beech Grove. **"Walk to Remember," families honor children lost through miscarriage, stillbirth and newborn death,** 11 a.m. Information: 317-865-5199.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel (Diocese of Lafayette). **Fourth Annual Trinity Free Clinic 5K Run and Fitness Walk,** 8 a.m., \$15 registration by Oct. 9, \$18 registration after Oct. 9. Information: www.olmcl.org or www.trinityfreeclinic.org.

October 23

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic single adults, Halloween part,** 8 p.m. Information: 812-284-4349.

October 25

St. Michael Church, 519 Jefferson Blvd., Greenfield. Pro-life group, Chastity Awareness Month, **"Chastity... is the Foundation of Life,"** Mother of Mercy Sister Loretta Emenogu, presenter, following 7 p.m. Mass, child care provided. Information: 317-462-4240.

October 30

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints" and "Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478. †

Two men begin novitiate at Saint Meinrad

In an Aug. 5 ceremony at the monastery entrance, Stephen Ersperer and Gregory Gricoski were clothed in the Benedictine habit at Saint Meinrad Archabbey in St. Meinrad.

They begin a year of monastic formation, including study of the *Rule of St. Benedict* and monastic history.

Novice Stephen, 52, was born on July 28, 1953, in Iron Mountain, Mich., where he attended Central Catholic High School and was a member of Blessed Sacrament Parish.

After high school, he attended St. Mary's University in San Antonio and the Art Institute of San Antonio, where he earned a Bachelor of Fine Arts degree in 1976. He earned a Master of Fine Arts degree from Boston University in 1986.

In 1995, he received certification as a liturgical consultant from the Catholic Theological Union in Chicago.

Prior to joining the monastery, he was a

Marianist monk in St. Louis, where he worked as an artist and did missionary work.

Novice Gregory, 24, was born on Sept. 11, 1980, in Hyattsville, Md. He grew up in Frackville, Pa., where he was a member of St. Ann Parish.

He attended North Schuylkill High School in Fountain Springs, Pa. He earned a Bachelor of Arts degree in philosophy from the University of Scranton in 2002, and a Master of Arts degree in philosophy from the Catholic University of Louvain in Belgium in 2004. He served a pastoral intern year at Immaculate Conception Parish in Scranton, Pa.

Benedictine novices take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of the year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

member of the class of 1979, was honored with the alumnus award. She has served as a teacher and director of religious education at Holy Name Parish in Beech Grove and Father Thomas Seccina Memorial High School in Indianapolis. She is also a counselor at Seccina, and in 2003 raised enough money in Christmas gifts to build a house in Haiti and feed the family who lived there for one year. **Father Glenn O'Connor,** pastor of St. Ann Parish and St. Joseph Parish, both in Indianapolis, and chaplain at Indianapolis International Airport, was honored with the community leader award. He is the spiritual director for the Indianapolis Cursillo Movement, helped develop a transitional housing program for women recovering from addiction called "Seeds of Hope," and is a chaplain at the Indianapolis Motor Speedway during the month of May. **Lisa Larkin,** a registered nurse hired in 1992 to develop a health and wellness program at Marian College, received the faculty/staff award. She met the challenges of her job despite a small staff and budget, and was able to get more advanced education. **St. Francis Hospitals and Health Centers** received the business/organization award. The health care ministry was founded by the Sisters of St. Francis of Perpetual Adoration and has been named one of the top 100 hospitals in the country. †

VIPs...

Albert J. and Margaret (Cunningham) Buennagel, members of St. Andrew the Apostle Parish in Indianapolis, will celebrate their 65th wedding anniversary on Oct. 8 with a Mass. The couple was married on Oct. 5, 1940, in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis by Bishop Joseph E. Ritter. They have six children: Clare Mueller, George, James, Joseph, L. Albert and the late Paul Buennagel. They also have seven grandchildren and two great-grandchildren. †



Awards...

Marian College in Indianapolis honored three people and one organization with 2005 Franciscan Values Awards during the school's annual "Opportunities for Excellence" Scholarship Dinner on Oct. 5. **Mary Helen Eckrich,** a

Providence Sister Stacy Pierce professes first vows at Saint Mary-of-the-Woods

Providence Sister Anastasia (Stacy) Pierce, a native of Indianapolis, professed first vows as a member of the Sisters of Providence during a eucharistic liturgy on July 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sister Stacy attended Father Thomas Seccina Memorial High School and is a graduate of Ball State University in Muncie, Ind., where she majored in criminal justice. She also received a master's degree in marriage and family therapy from Christian Theological Seminary in Indianapolis.

Sister Stacy became acquainted with the Sisters of Providence who participate in the annual non-violent protest against the School of the Americas at Fort Benning, Ga., now known as the Western Hemisphere Institute for Security Cooperation.

"Social justice issues are important to me. I have a continual desire to consider

peace and justice issues in my future ministries," Sister Stacy said.

Sister Stacy served one year as a postulant, then one year as a canonical novice and one year as a mission novice. Upon completion of the mission novice year, she professed vows of poverty, chastity and obedience. First vows, or temporary profession of vows, is a period of three to six years during which women continue the journey of initial formation as a Sister of Providence.

The decision to live a life as a woman religious was appealing to Sister Stacy.

"There is a misconception that possibilities or opportunities would be limited by religious life," she said. "In fact, it has opened up a lot more experiences for me and I know I don't have to do it alone. Religious life isn't something that's limiting. It stretches me as a person, in prayer life, in personal life and in work life." †

Benedictine Father John Cummings professes first vows at Saint Meinrad

Novice Father John Cummings professed temporary vows as a Benedictine monk on Aug. 6 at Saint Meinrad Archabbey in St. Meinrad.

He had completed his novitiate, a year of prayer and study of the Benedictine way of life. It is customary that the newly professed be assigned a religious name, and Father John will now be known as Father Fintan.

Father Fintan, 45, is a native of Kokomo, Ind. He graduated from Carroll High School in Flora, Ind., in 1979. He earned a Bachelor of Arts degree in English literature from Saint Meinrad College in 1984, and received a Master of Divinity degree from the University of St. Mary of the Lake at Mundelein, Ill., in 1988.

He was ordained a priest for the Diocese of Lafayette on June 4, 1988. He served as parochial vicar at the St. Thomas Aquinas Newman Center at Purdue University in West Lafayette, Ind., from 1988-95.

In 1995, he was named administrator of St. John the Evangelist Parish in Hartford City, Ind. From 1998-2000, he was parochial vicar of Our Lady of Grace Parish in Noblesville, Ind., and from 2000-04, he served as pastor of St. Augusta Parish in Lake Village, Ind.

The three-year period of temporary vows provides a continuing opportunity for the monk and the monastic community to determine whether monastic life is the right vocation for him. †

COURT

continued from page 1

At a Supreme Court briefing hosted by Georgetown University Law School on



Harriet Miers

Sept. 19, panelists from the faculty discussed the ramifications of O'Connor's pending departure on the court's logistics.

For instance, if early cases come down to a 5-4 vote among the justices with O'Connor in the majority, "there is a reasonable claim that

they ought to hold off" on further action until after her replacement is seated, said Professor Viet Dinh.

The last time a retiring justice's replacement was not in place, at the beginning of the 1991 term, Justice Thurgood Marshall announced at the beginning of October that rather than remain on the court, as he had offered, his resignation would be effective immediately, Dinh said.

Should O'Connor do that, the court would be in the position of potentially having 4-4 splits on some cases and having to wait until the new justice is seated to reconsider how to rule, he explained.

"The weirdest procedural pickle," Dinh said, "would be if O'Connor sits for the first few weeks and then changes her mind and resigns" before there is a replacement.

New justices aside, this term's docket itself makes the court worth watching for

those with an interest in religious rights and life issues.

Among First Amendment cases is one questioning whether members of a Church have the right to use in their rituals a type of tea the federal government lists as a controlled substance.

Interestingly, the case over Oregon's assisted suicide law also revolves around the federal Controlled Substances Act, with the U.S. Conference of Catholic Bishops supporting the federal government in one case and opposing the use of the drug law in the other.

On Oct. 5, in *Gonzales vs. Oregon*, the court will review a ruling by the 9th U.S. Circuit Court of Appeals that said then-Attorney General John Ashcroft overstepped his authority and undermined Congress's intentions in passing the Controlled Substances Act when he attempted to prohibit doctors from prescribing lethal doses of medicine as laid out in Oregon's assisted suicide law.

The USCCB filed an amicus or friend-of-the-court brief on the side of the federal government arguing that assisted suicide is not a legitimate medical purpose.

In another case, the USCCB opposes the government's application of the Controlled Substances Act in *Gonzales vs. O Centro Espirita Beneficente Uniao Do Vegetal*. That case being argued on Nov. 1 reviews a ruling by the 10th U.S. Circuit Court of Appeals that upheld the right of members of the small Brazilian-based Church to use hoasca in religious ceremonies.

The Drug Enforcement Administration classifies the tea as a Schedule I drug because it contains the controlled substance dimethyltryptamine, known as

DMT.

Arguing in favor of the Church, the USCCB said that in recent practice the Constitution's free exercise clause "now seems largely subject to the political process." It asked the court "decisively to renew protections for religious institutions."

Nov. 30 will bring an abortion law case and two dealing with abortion protesters. The court will hear for the third time arguments about the application of federal racketeering law against abortion clinic protesters in *Scheidler vs. National Organization for Women and Operation Rescue vs. NOW*. The cases, being heard together, ask the court to rule on whether the 7th U.S. Circuit Court of Appeals correctly applied the Supreme Court's 2003 ruling that protesters cannot be criminally prosecuted under the racketeering law.

The same day, in *Ayotte vs. Planned Parenthood of Northern New England*, the

court will consider the constitutionality of New Hampshire's law requiring parental notification before a minor can obtain an abortion. At issue is whether the law is constitutional without a provision allowing for minors to bypass the requirement if the pregnancy poses a health risk to the mother.

In an amicus brief, the USCCB and the Diocese of Manchester, N.H., argued that under the logic of the 1st U.S. Circuit Court of Appeals, abortion providers with no knowledge of a patient's medical history would be in the position of deciding what is best for minors.

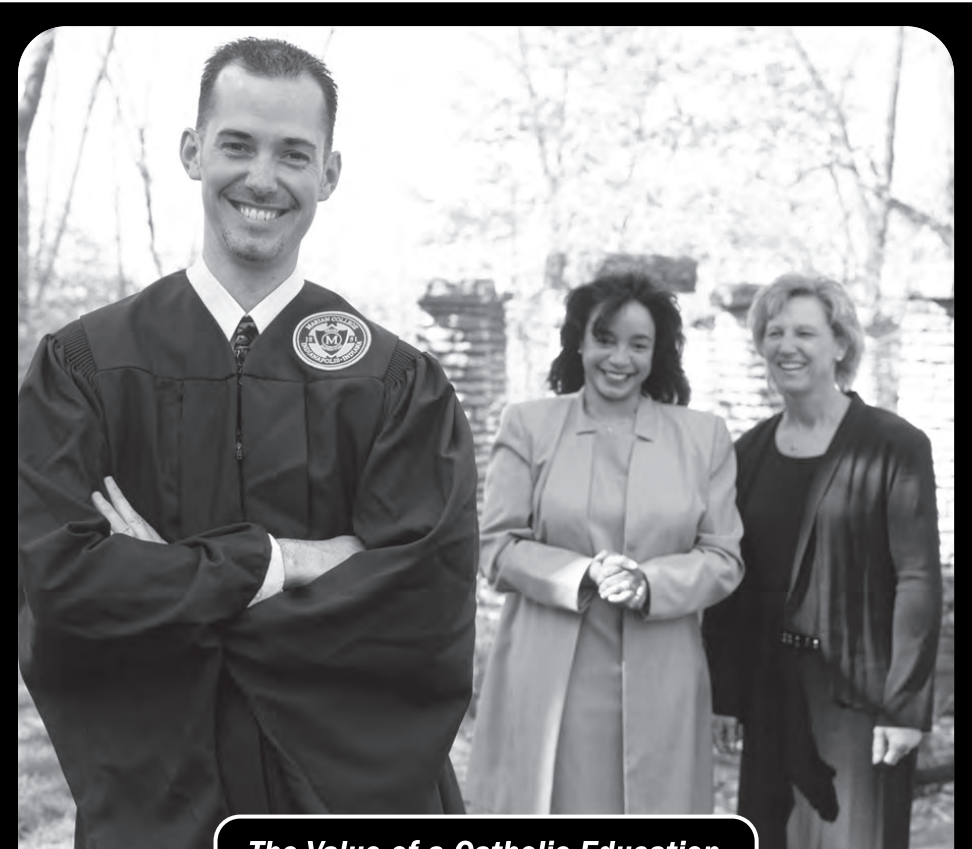
"This court is not, and surely does not wish to be, the nation's medical board on abortion," said the bishops' brief. "Yet that is precisely what respondents invite."

Another four cases throughout the term raise questions about the application of the death penalty under various state laws and procedures. †



New U.S. Chief Justice John G. Roberts, right, laughs alongside President George W. Bush and Cardinal Theodore E. McCarrick outside St. Matthew Cathedral in Washington after the 52nd annual Red Mass on Oct. 2. President Bush, Roberts and their wives—Jane Roberts, top left, and first lady Laura Bush, left—joined other dignitaries for the annual Mass, the traditional Sunday morning liturgy on the eve of the new Supreme Court Session. Roberts presided over the Supreme Court for the first time on Oct. 3.

CNS photo from Reuters



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Donald is shown above with two of his favorite professors. On the left is Cathi Cornelius-Robinson, Ed.D. and on the right is Karen Bevis, M.S.

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MAGLIANO

continued from page 4

Solidarity: International Challenges for U.S. Parishes,” the American bishops wrote, “The Church’s teaching on global solidarity is too often unknown, unheard or unheeded. ... Christ is calling us to do more. ... A suffering world must find a place in the pastoral priorities of every Catholic parish.

“We should mark the new millennium by making our families and local communities of faith signs of genuine solidarity—praying and teaching, preaching and acting with new urgency and creativity on the international obligations of our faith.”

A respect life mentality requires us to broaden our concerns, deepen our compassion, give more generously and act untiringly on behalf of all who suffer.

It’s a tall order, but working together and with God’s grace we can move mountains of injustice.

(Tony Magliano is a columnist for Catholic News Service.) †



Remembering the poor

Kenyan children walk near the Kibera slums—home to about 800,000 people—in Nairobi, Kenya, on Oct. 3. The United Nations has designated the first Monday of October each year as World Habitat Day to reflect on the state of human settlements, especially the living conditions of the urban poor and their basic right to adequate shelter.

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SYNOD

continued from page 1

priests it requires; priests, too, are a gift from God and, if more are needed, people should pray.

The cardinal also asked the synod to consider practical ways for ensuring a more equitable global distribution of the priests the Church does have.

Philippine Bishop Luis Tagle of Imus, joining Cardinal Scola at the Vatican press conference, said while the focus of the synod was on the Eucharist as the source of the life and mission of the Church, it must not be forgotten that "in the absence of the priest, there is no Eucharist."

In the Philippines, there are "lots of neighborhoods and villages or barrios where people long for the Eucharist," he said, and even though the "seminaries are full," there still are not enough priests to minister to the rising number of Catholics in the country.

As a result, priests are stretched to the limit, he said. To give an example, Bishop Tagle said the Sunday after his priestly ordination in 1982, he presided over nine Masses, which is not unusual.

Bishop Tagle said he is worried about "what happens to the vocation of the faithful" and how they can "become full communities of faith" if they receive a consecrated host, but are not able to participate regularly in a Mass.

The bishops of the Philippines did not send representatives to the synod with a "particular position" on addressing the priest shortage, he said, but they were hoping for concrete suggestions.

Haitian Coadjutor Bishop Pierre-Antoine Paulo of Port-de-Paix told reporters his country also faces a severe priest shortage. But, he said, some communities have tried turning the problem into a positive experience by re-emphasizing the sacredness of Sunday as a day of rest and dedication to God.

Even if there is no priest to celebrate Mass, "people come from far away even in the rain to gather together in a small chapel. Why? Because it's Sunday" and "Sunday is still a day of God," he said.

The people listen to the word of God, "which is food for us to create a community," he said.

Cardinal Scola's formal presentation to the synod also included questions about the possibility of inviting members of other Christian Churches and communities to share the Eucharist during a Catholic liturgy.

The cardinal told synod participants that sharing the Eucharist is an action signifying that those gathered around the altar share the same faith. The Catholic Church allows individual non-Catholics to receive the Eucharist only in limited circumstances.

However, Cardinal Scola said, allowing eucharistic sharing without a full sharing of faith runs the risk of further dividing Christians by minimizing the different teachings and practices they hold.

Bishop Paulo, though, said that if the Catholic Church proclaims that the Eucharist strengthens its own unity, it cannot ignore the possibility that eucharistic sharing could serve the cause of Christian unity.

With 12 Churches and ecclesial communities having accepted Pope Benedict XVI's invitation to send representatives to the synod, he said, "I would like to have an ecumenical celebration to show we are marching toward this unity."

The bishop urged generosity in interpreting Vatican norms for eucharistic sharing because the Eucharist "does not belong to anyone."

The issue of Communion for Catholics who married only in a civil ceremony after having been divorced also was under discussion from the opening moments of the synod.

In his presentation to the synod, Cardinal Scola said "no one can fail to notice the widespread tendency" of



Pope Benedict XVI processes into Mass in St. Peter's Basilica at the Vatican for the opening of the Synod of the Bishops on Oct. 2. The pope, opening the first major Church meeting since his election, said that trying to keep God out of public life was not tolerance but hypocrisy.

divorced and remarried Catholics to receive Communion despite the Church's teaching that first they must receive an annulment of their original marriage.

The cardinal said "superficiality" in understanding the permanence of marriage and the significance of the Eucharist are not the only factors involved, and that some situations were complex.

The cardinal said that while the Church tries to clarify how such specific situations should be handled, it is up to all Catholics

in every parish to help divorced and civilly remarried Catholics see that while they may not receive Communion, they are still part of the Church.

Bishop Paulo suggested that just as the Church allows some non-Catholic Christians to receive the Eucharist in special circumstances, there might be circumstances in which the divorced and civilly remarried could be welcomed and would be strengthened by receiving the Eucharist. †

LEGACY FOR OUR MISSION:

For Our Children and the Future

PROJECT EXCEED'S SUCCESS INSPIRES EXPANSION OF EDUCATION SUPPORT

ABOUT FIVE YEARS AGO, the Archdiocese of Indianapolis received a challenge grant from Lilly Endowment Inc. that required the archdiocese to raise additional funds through individual, corporate and foundation donations. These generous donations from the community were put toward our Catholic center-city and urban schools.



The result was Project EXCEED.

Programs were successfully carried out to meet the initial goals of the grant, but the Office of Catholic Education is starting to set its sights on expanded goals as the success

of the project is becoming more and more evident. There's more to be done—and more schools and children that can be reached.

"Now we need to take Project EXCEED beyond Marion County to our other schools, as well as sustain what we have put in place here in Indy," Mickey Lentz, executive director for Catholic Education and Faith Formation, said.

The project focuses on three Rs for success in Catholic schools: recruit, retain and reward the best and qualified leaders and teachers for the schools; raise student performance with the best professional development available; and reach out to special populations, such as those needing special education or the Hispanic population.

In order to continue and expand Project EXCEED, Lentz said donations from the *Legacy for Our Mission* campaign will aid in sustaining and replicating the original progress. Some initiatives of the program include special education, summer camp, library programs for center-city schools, "career ladders" for teachers and outreach to Hispanic families.

As a result of Project EXCEED, teachers have been trained to better meet the growing needs of today's educational environment.

These trained teachers are forming a network of trainers themselves in order to spread the training through the archdiocese and continue the campaign's support of children and their education.

"This campaign will allow us to put the very best practices into our schools," Lentz said.

"The archdiocese is committed to student learning and teacher performance. To that end, I believe that there must be a model of continuous improvement and progress."

While the initial success of EXCEED has created excitement for the expansion of the program, there is still a recognition of the ongoing need in Indianapolis areas.

"We need to provide for our urban schools without losing sight of the major needs of all of them. They are all different and require unique approaches to learning," Lentz said. "We need to make our schools viable for the future—and not only viable, but thriving.

"The archdiocese is committed to student learning and teacher performance. To that end, I believe that there must be a model

of continuous improvement and progress," Lentz added. "Not only do we accentuate academic achievement, but our schools also focus on the whole child where honesty, integrity and love for each other are instilled as good values."

At the end of the school day, Project EXCEED

continues to provide the best for archdiocesan schools and their students, while creating more than just an education. It is creating an experience that changes lives.

Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be distributed to Catholic education programs such as Project EXCEED.

EUCHARIST

continued from page 1

Archbishop O'Meara Catholic Center distributing material assistance. Every other week, she assists with Birthline's crisis telephone line and schedules clients to come to the Catholic Center to receive aid.

She said that her ministry can be difficult at times, but that the Eucharist helps her maintain a healthy perspective.

"Sometimes you don't renew and refresh yourself, and you're busy down here and you get caught up with the mechanics of it," Richter said. "Sometimes you get a little [on] edge because it's not easy working with poor people. [The Eucharist] keeps you calm and patient and sympathetic and empathetic."

At the same time, Richter acknowledged that her pro-life ministry has shaped the way she approaches her participation in the Eucharist.

"There is never a time, not one single time, when I go to Mass that I don't pray particularly for the clients," she said. "And there's almost never a time when I listen to the readings or a homily or a sermon that something doesn't strike me from my experiences with clients. Things pop into my mind constantly about stories that I hear from the clients."

Another Birthline volunteer is Rosie Mitchel, a member of Holy Rosary Parish in Indianapolis. As a student at the then-Cathedral Grade School, she received her first Communion at SS. Peter and Paul Cathedral more than 60 years ago, just across the street from where she now does her pro-life ministry.

For many years, she acknowledged that the concerns of her own family kept her attention away from the concerns of others. But Mitchel said that a renewal in her appreciation of the Eucharist has changed this.

"It opened my eyes to the world," she said. "I was living in my own little world."

However, the connection that Mitchel makes between the Eucharist and her pro-life ministry remains a simple one.

"I feel like if I'm here for these children, Jesus has always been there for me," she said.

Many of the women that Richter, Mitchel and the other Birthline volunteers serve have chosen to allow their

Photo by Sean Gallagher



From left, Rosie Mitchel, a member of Holy Rosary Parish in Indianapolis, and Lois Richter, a member of St. Monica Parish in Indianapolis, work together in a Birthline storeroom at the Archbishop O'Meara Catholic Center in Indianapolis on Sept. 14.

babies to be born.

Bob Rust, a member of St. John the Evangelist Parish in Enochsburg, has ministered for years as a sidewalk counselor to women who are on the verge of having an abortion.

For more than 15 years, Rust has traveled from his Greensburg home two or three days a week to offer an alternative to abortion to women going into abortion facilities in Indianapolis.

Through it all, Rust is convinced that the Eucharist has upheld him in his ministry.

"I can't imagine that I could be sustained in doing this without the Eucharist," he said. "It would be hard for me to imagine that in any spiritual way ..."

Rust's ministry can be difficult at times. He does it in both extreme cold and heat, in snow and rain. Rust and his fellow sidewalk counselors are often abused verbally

by the people they're trying to serve. More than once Rust has been physically attacked.

"All of life is a battle for salvation," Rust said. "So in my particular case, in what I am called upon to do, I am looking at the strength of the Eucharist and the fact that the Lord is with me as an aid for my soul and the souls I'm with and the souls we attend to out there."

After completing several hours of counseling, Rust frequently will go to the 12:10 p.m. Mass at St. John the Evangelist Church in Indianapolis. Even though discouragement can easily happen for sidewalk counselors, he said his mind is focused on gratitude when he goes to there.

"The Eucharist is always a sacrament of thanksgiving, of course," Rust said. "So when I would be going to Mass after being there, I give thanks to God that he would allow me and the few people that we have to be out there and to see us through. It's a place where you need spiritual help."

Over the course of the many years of his ministry, Rust estimated that he has witnessed between 1,500 and 2,000 women who have changed their minds and kept their babies. He admitted, however, that countless others have ignored his offers of help and have gone through with their abortions.

The Church's pro-life ministry continues to reach out to these women after they have had abortions, many of whom suffer negative physical, psychological and spiritual after-effects from the procedure.

Pam Leffler, a member of Our Lady of the Greenwood Parish in Greenwood, is a licensed clinical social worker who has recently become involved in Rachel's Companions and Rachel's Vineyard Retreats, respectively support-group-based and retreat-based ministries to women who have had abortions.

However, for approximately the past 10 years in her clinical practice, Leffler has counseled an increasing number of women who have struggled with the negative impact that abortion has had in their lives.

Over that same time, her life of faith has been renewed, with a special focus on the Eucharist. Leffler sees a connection between these two trends.

"I could say God is probably sending more people to me," she said. "Or I could say because of my love of the Eucharist, I have grown more in love, a softer heart full of love, and was able more to hear these things in women, which, either way, it is still God working."

Through her experience, Leffler concluded that a clinical approach alone was inadequate to treat the aftereffects of abortion. A spiritual approach was also necessary.

"It needs the clinical dimension and it needs to be treated from a faith-based perspective," she said, "because what I was seeing in my clinical experience was so many women who were so angry and had just totally turned off to God because they didn't believe that God would forgive them."

For Leffler, this is where the Eucharist is vital, for in it she sees the embodiment of God's mercy and forgiveness.

"I think when you really begin to understand that and understand that God has given us such great love through the Eucharist, you know that you can be forgiven for such a thing that you have done and that through this you can be healed," she said.

Despite the many challenges and setbacks that these men and women experience in their ministry, they continue to be dedicated to promoting life. And in their conviction, they echo the words of Pope John Paul II in his 1995 encyclical letter *Evangelium Vitae* ("The Gospel of Life").

In that document, the pope wrote that the blood of Christ in the Eucharist can be for the faithful an inspiration to continue proclaiming the good news of life:

"It is from the blood of Christ that all draw the strength to commit themselves to promoting life. It is precisely this blood that is the most powerful source of hope, indeed it is the foundation of the absolute certitude that in God's plan life will be victorious" (#25, emphasis in original). †

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Apostles were dedicated to teaching the Gospels

By Fr. Dale Launderville, O.S.B.

Apostles were leaders in the early Christian community who carried out Jesus' commission to proclaim the good news about the kingdom of heaven (Mt 10:7).

A number of people are called "apostles." St. Paul, for example, was the Apostle to the gentiles. Among these apostles was a group of Twelve who were closely associated with Jesus during his earthly ministry. Lists of the Twelve occur four times in the New Testament (Mk 3:16-19, Mt 10:2-4, Lk 6:14-16 and Acts 1:13).

The Apostles named in these lists can be divided into three groups.

- The members of the first group (Simon Peter, James of Zebedee, John of Zebedee and Andrew, brother of Peter) are mentioned frequently as leaders among the early disciples.

- The second group consists of three individuals (Philip, Matthew and Thomas) whose personalities are depicted and one other (Bartholomew) about whom almost nothing is known.

Christ calls us to be apostles

By David Gibson

Each of the Twelve Apostles has the valuable role of helping to bring the Gospel to the ends of the earth.

Like the Apostles, each baptized Christian also has this role of bringing the good news to someone somewhere through actions and/or words.

The U.S. bishops talked about this in a 2005 statement on mission.

"All Catholics, by reason of their incorporation into the Church at baptism," the bishops said, "should fully participate and cooperate in Christ's ongoing mission 'to the nations.'"

Today "Christ's mission to the world has become more difficult but even more necessary," the bishops said. This mission "is an invitation to know Christ or to know him better, ... is made in a spirit of respect toward others," and "is still very much a person-to-person ministry."

(David Gibson edits Faith Alive!) †

- The third group consists of James of Alphaeus, Thaddaeus (or Judas), Simon the Zealot and Judas Iscariot.

Jesus speaks of these Twelve as the ones who will judge the 12 tribes of Israel (Mt 19:28 and Lk 22:30).

The number "12" symbolizes totality. These Apostles were sent to proclaim the message of the kingdom of God to the whole earth. Nearly one-third of the Twelve remain unknown in terms of their personalities and their particular contributions to the early Church.

Christians would like to know more about each of the Twelve. Because of this, other New Testament figures sometimes have been confused with the lesser known among them.

For example, James of Alphaeus has been identified erroneously with another James (Acts 15:13-21 and Gal 1:19) by interpreters throughout the generations. This other James, called "the brother of the Lord," was perhaps a son of Mary's sister, the wife of Clopas (Mt 27:56). Therefore, he was a "brother" according to the sense of the Semitic word "ah," which can refer to a relative.

This James was the leader of the Hebrew-speaking Christian community in Jerusalem from 42-62 A.D. He tried to keep the Jewish and gentile branches of the Church together.

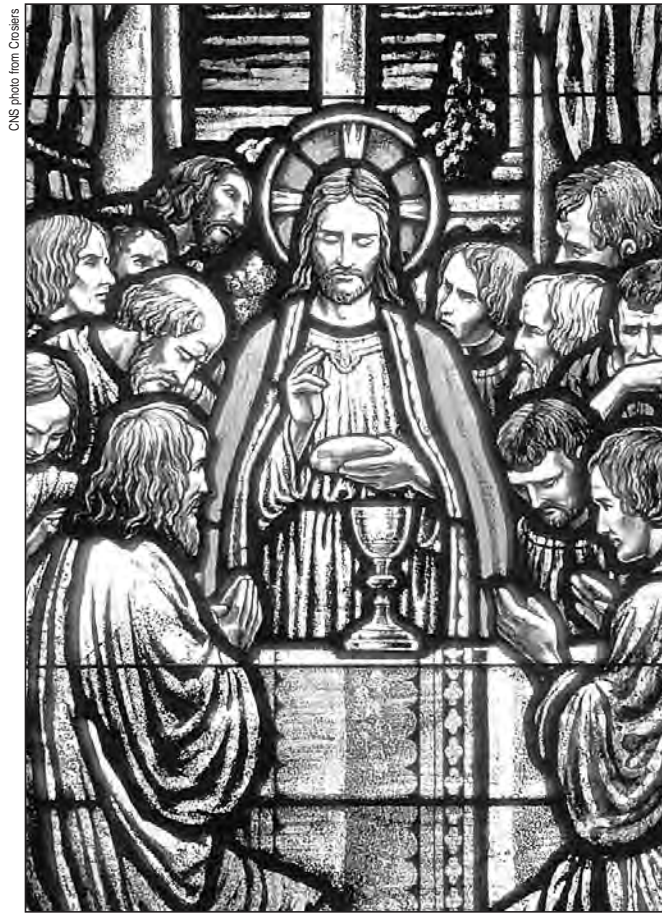
Because of his importance, it is easy to see why interpreters may have wanted to think he was one of the Twelve. But it is unlikely that one of Jesus' close relatives was a member of the Twelve since his relatives tended to keep their distance from him during his earthly ministry (Mk 3:21, cf. Mt 12:48).

Philip and Bartholomew are mentioned in the Gospels of Matthew, Mark and Luke—and only in the lists of the Twelve. However, the Gospel of John provides information about Philip in four ways:

- It gives an account of Jesus' invitation to Philip to be one of the Twelve (Jn 1:43-44). Because this invitation was extended to Philip at Bethany beyond the Jordan, the region where John the Baptist was at work, it is possible that Philip previously was a disciple of John the Baptist.

- Philip is portrayed as a key player in Nathanael's decision to become a disciple of Jesus (Jn 1:45-46).

- Philip served as an example of the disciples' limited understanding of Jesus'



identity and mission. Thus, when Jesus asked Philip how they could feed 5,000 people in the wilderness, Philip could respond only with a pragmatic concern about such a meal's cost (Jn 6:5-7).

And in Jesus' farewell discourse at the Last Supper, Philip asked Jesus to show the disciples the Father, thus providing an opportunity for Jesus to instruct his disciples that had they truly perceived who he was, they would have seen the Father (Jn 14:8-9). Philip's forthright questioning not only helped him, but also the other disciples to understand Jesus better.

- The remaining episode in which Philip is mentioned in John's Gospel (Jn 12:20-26) occurs when Philip acted as a liaison with the Greeks who tried to find Jesus at the time of the Passover in Jerusalem. Philip—which is a Greek name—probably had connections with the Greek population in his hometown of Bethsaida near the Sea of Galilee (Jn 12:21).

Since the ninth century, interpreters often have identified Bartholomew with Nathanael in order to be able to say more

The Apostles were dedicated to the Lord and ready to communicate the Gospel to others. A church window depicts Jesus and his Apostles at the Last Supper. The institution of the Eucharist at the Last Supper as the sacramental expression of the paschal mystery is the fifth theme of the "mysteries of the light" for praying the rosary that were announced by the late Pope John Paul II in October 2002.

about Bartholomew and also to elevate Nathanael's status by making him one of the Twelve.

In John's Gospel, Nathanael is a representative disciple; Jesus honored him as a true Israelite and as one who was well-versed in the Scriptures (Jn 1:46-50). Although it is possible that the name "Bartholomew," meaning "son of Tholomai," was the second part of Nathanael's full name, recent interpreters have argued that Nathanael and Bartholomew were two different individuals.

James of Alphaeus and Bartholomew were honored members of the Twelve along with Philip. Unfortunately, no other New Testament sources supply us with information about them, as the Gospel of John does for Philip. What stands out about these Apostles, however, is their dedication to the Lord and their readiness to communicate the Gospels to others.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University, Collegeville, Minn.) †

Discussion Point

Apostles had faults like us

This Week's Question

Who among Jesus' Twelve Apostles most appeals to you? Why?

"Peter ... was the common man. He personifies the faults we all have. We learn from him that we can be forgiven and that the Lord chooses leaders who may not necessarily be perfect." (Rita Michaletz, Brookfield, Wis.)

"Peter, because he made so many mistakes and Jesus always forgave him. ... Peter was a simple fisherman, and he didn't internalize or intellectualize things; he reacted mostly from emotion. We learn from this that Jesus forgives us for being human." (Paula Walsh, Clemson, S.C.)

"It would be Thomas—doubting Thomas. I've been there [and] done that, especially if there were things

I didn't understand or have answers to in my life.

Thomas appeals [to me] because he was a show-me person." (Dan De La Grange, Huntington, Ind.)

"I like John because I think he was quiet, strong and gentle. ... On the cross, [Jesus] told John to behold his mother and his mother to behold her son. From what we know, Mary went with him and John took care of Mary the rest of her life." (Mary Bedard, Ewing Township, N.J.)

Lend Us Your Voice

An upcoming edition asks: What does respect for human dignity demand of a person in everyday contexts?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

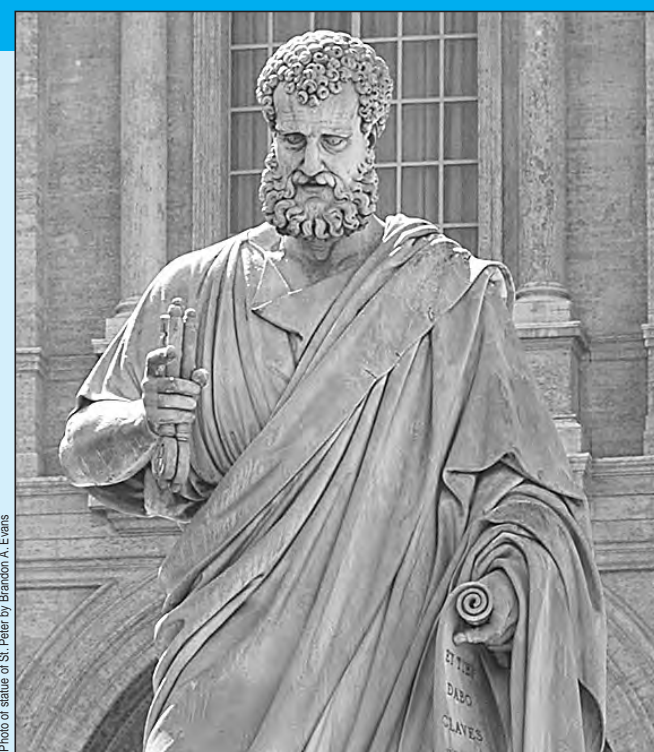


Photo of statue of St. Peter by Brandon A. Evans

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Greatest commandment

See Matthew 22:34-40, Mark 12:28-34, Luke 10:25-37



It's not unusual for Luke's Gospel to place events in Jesus' life in different places than Matthew's and Mark's Gospels do. This is one of those times. Luke places the episode before Jesus' triumphal entry into Jerusalem while the other two place it after. Luke also tells the story somewhat differently, including an important elaboration.

It began when a scholar of the Jewish law tried to test Jesus by asking him which commandment is the greatest. In the Jewish law, there were 613 commandments—248 of things a person must do and 365 of things forbidden—and it seems probable that the scholar asking the question had argued his question with other scholars.

Of all those commandments, Jesus selected Deuteronomy 6:5: "You shall

love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." But then he added the second greatest, from Leviticus 19:18: "You shall love your neighbor as yourself." On these two commandments, he said, not some that begin with "Thou shalt not," depend the whole law and the prophets.

In Mark's version of the story, the scholar agreed with Jesus, saying that love of God and love of neighbor were worth more than all burnt offerings and sacrifices. Jesus approved of his answer, telling him that he was not far from the kingdom of God.

Christians from then on would emphasize the importance of love. Paul's First Letter to the Corinthians 13:4-13 about love would become a favorite passage at weddings. St. Augustine would advise, "Love and do what you will."

Luke, though, isn't yet finished with this story. The scholar felt that he had to continue the discussion. "And who is my neighbor?" he asked, thus opening the door for Jesus to tell us one of his most famous parables—the Good Samaritan.

It's the story about the victim of robbers on the road from Jerusalem to Jericho—a very dangerous road through the Judean wilderness that most Jews would have traveled only in caravans. After both a priest and a Levite passed by the man, a Samaritan stopped and cared for him, taking him to an inn and making arrangements for his further care. The main point of the parable was that love is superior to legalism, but it went far beyond that when it identified a Samaritan as a neighbor that Jews should love.

This would have shocked Jesus' Jewish listeners. Nothing in the Old Testament told them that love of neighbor extended to these people of mixed race whom the Jews considered ritually impure. Jesus couldn't have used a better way to insist that the commandment to love your neighbor as yourself extended to everyone without exception. No one is excluded from Jesus' definition of neighbor.

Lest we overlook it, when Jesus finished his parable and the scholar correctly identified the Samaritan as the one who was neighbor to the robbers' victim, Jesus told him, and us, "Go and do likewise." †

Cornucopia/Cynthia Dewes

Becoming curators of our own museums

Old people live in museums. At least it seemed that way to me when I was a kid.



Being an "only," sitting with adults at every event, I had occasion to observe my older relatives closely in their natural habitats. And they were something to see!

Great-aunt Teen (short for Christina) was a case in point.

She lived in a tiny house that was perfectly scaled to her 4-foot-10-inch height, if a bit restrictive for Great-uncle Eb (Eban), who was over 6 feet tall. Every visit to their home was an archaeological experience.

That's because it was crammed with old-fashioned Victorian furniture, china cabinets full of pretty dishes, plant stands with weeping ferns sitting on top, lace curtains at the windows, tintypes and sepia-brown photographs on the walls. You get the idea.

Everywhere we looked, there was some example of Aunt Teen's artistic abilities on display. She did china painting, braided rugs large and small from old scraps of wool, and quilted beautiful hand-sewn

coverlets for every bed in the house. She invented crafts from junk, such as little flowerpots filled with plaster of paris "dirt," containing flowers fashioned from scraps of painted metal.

She made footstools from soup cans arranged in a circle, padded with cotton batting and covered with elegant scraps from discarded clothing or upholstery. Then, for good measure, she embroidered designs on the plush or velvet covers. Every item had a story, about whose dress it came from or what old sofa belonging to which cousin lent itself to the project.

Great-aunt Sarah and Great-uncle Pete also maintained one of my favorite home-museums. They were great collectors, and their taste ran to excesses such as small Oriental rugs placed in front of each chair or couch, on top of a room-size Oriental rug. Even their plumbing was fascinating. The toilet in the upstairs bathroom featured a wooden water tank on the wall above the stool, with a chain to pull for flushing. It made a great noise when operated.

The other day, it occurred to me that my home has joined the ranks of living museums like those of my great-aunts and great-uncles. Some friends came to visit who hadn't been out our way for a couple of

years, and I was showing them around the "new" addition to our living room.

They exclaimed over the numerous artifacts on the walls: the watercolor of "our" covered bridge painted by our daughter, the needlepoint made by a daughter-in-law who presented it proudly as her first such effort, a portrait of my husband's mother painted by an itinerant artist during the Depression.

They noticed the crazy wooden cat stool from Guatemala given to us by a son and his wife just because they thought it would amuse us. And they remarked on the many sets of bookends, gifts from friends who know we love to read.

Looking around at our possessions, I realized that every one had some meaning beyond its outward appearance. Every object, photograph or piece of furniture related to someone we love or places and events in our lives that are memorable in one way or another.

Someday, our living museum will need to be dispersed. Sure makes me think of garage sales in a whole new way!

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

The blessings in canine stewardship, ministry

Last week, I urged readers to "Honor God through responsible animal care,"



stressing stewardship of all God's creatures. I timed this for the Oct. 4 feast of St. Francis of Assisi, the patron saint of animals and the environment. I then briefly mentioned the cats I have loved, but now I focus on dogs.

My personal experiences with dogs have been checkered but memorable. Recently, however, I spoke at length with a woman I met when having a medical test done at Northwest Radiology in Indianapolis. An employee there, Liz Stanton, recognized me as a *Criterion* columnist. For some reason, we began talking about pets, and she told me about her two dogs, Sophie, 11, (a long-haired dachshund shepherd chow) and Chewy, 10, (a yellow lab shepherd). They assist her in a special ministry she began at St. Monica Parish in Indianapolis, where she is active in seven other ministries.

Although Stanton's life story is what I call "excellent book material," in our conversation she focused on her ministry to the sick and the elderly in Indianapolis. She has been a visiting extraordinary minister of holy Communion for four years. Sophie and Chewy go with her to Hoosier Village and Robin Run health centers, but also have visited residents at St. Augustine Home for the Aged. She shared what I already knew from my years of eldercare and advocacy: Many nursing home residents are "forgotten people." (This term does not apply at St. Augustine Home, a model retirement center where, as a volunteer, I witness unconditional love for all residents.)

Readers eager to follow Stanton's lead can start a similar ministry by contacting nursing homes for permission and setting up a routine to visit receptive residents. (Please contact me for further information, and I'll have Stanton's respond.)

She moved to Indianapolis from New York, where her former pastor referred to her as "Francis" because he once quietly watched her while she fed a variety of wildlife—a scene he likened to St. Francis

of Assisi's "peaceable kingdom."

She shares the blessings that occur between her visiting, socializing dogs and residents: anticipation, love, personal connections, comfort, mutual acceptance, patience, trust, understanding, calm, unconditional devotion and more. Her dog Sophie often rests with her paws crossed as though praying, so she uses this gesture to introduce and emphasize the importance of residents' prayers—the perfect ministry for elders, for this helps anyone, on the prayers' focus.

She also shared with me a quotation by the late environmentalist-author Rachel Carson: "Until we have the courage to recognize cruelty for what it is, whether its victim is human or animal, we cannot expect things to be much better in this world."

For animal care and rescue information, please check www.petfinder.com, www.indiana-paw.com or www.tailsawaggin.org.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Research for the Church/

James D. Davidson

Hurricane Katrina puts face on poverty statistics

Every recent study of American Catholics has led to one conclusion: most



Catholics believe that being concerned for the poor is an essential part of being Catholic. Most laypeople say one cannot be a good Catholic without being concerned about the well-being of people who are less fortunate than themselves.

If so, Catholics should be troubled by the latest government figures showing that poverty has increased for the fourth straight year. In 2000, 31.1 million Americans were poor. At that time, the poor accounted for 11.3 percent of the total population. In 2004, 37 million people were poor. That is 12.7 percent of the population.

The statistics also provide a social profile of the poor. The following groups are over-represented among the poor: people who live in female-headed households (28.4 percent), blacks (24.7 percent), Hispanics (21.9 percent), adults who have not worked in the last year (21.7 percent), people under age 18 (17.8 percent), and Southerners (14.1 percent).

When these statistics were released in August, there was very little public response. I could not detect any noticeable outcry from the society in general and the Catholic community in particular.

Why not? For one thing, many fortunate Americans have very little personal experience with poverty. These people include full-time year-round workers (only 2.8 percent of whom are poor), people in families headed by a married couple (5.5 percent), white non-Hispanics (8.6 percent), people who are 65 or older (9.8 percent), and people who live in the Northeast and Midwest (11.6 percent). People who fall into one or more of these categories have a difficult time understanding what it is like to live in poverty.

Another reason: statistics are ... well, statistics. They are sometimes hard for people to relate to.

But, every now and then, something extraordinary happens and makes all of us more aware of poverty and its consequences. Hurricane Katrina was just such an event.

When Katrina struck the Gulf Coast of Alabama, Louisiana and Mississippi, all the major television networks and cable channels were there to cover it. In addition to showing TV viewers the incredible flooding and damage, the cameras showed us the faces of the poor.

We saw pictures of unemployed people, women, blacks and children. We saw them standing on rooftops waiting to be rescued. There they were, wading in water up to their waists, looking for their families. We could see the anguish on their faces as they tried to find parents needing medicine and kids needing hugs. Our hearts ached for them. We could not imagine the suffering they were experiencing.

Suddenly, August's statistics had September's faces. We could picture the poor, and we could see how vulnerable they are. We felt the need to help.

Katrina reminded us that poverty is a serious—indeed, a growing—problem in our society. As Catholics, we must reach out to the poor—not just on the Gulf Coast, but in our own communities as well.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *Catholicism in Motion: The Church in American Society*, published by Liguori/Triumph in 2005.) †

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 9, 2005

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The first part of the Book of Isaiah is the source of this weekend's first reading at Mass.



When this Scripture was written, the plight of God's people was far from being assured. Indeed, throughout the very long history of Israel, the people have had the disadvantage of living near much

more powerful and ambitious neighbors. And, of course, their prosperity varied from time to time.

At the time this reading was composed, many factors seemed to be gathering against God's people. Prophets such as Isaiah had the task of encouraging the people in their dedication to God, and in their trust in God, regardless of the menacing times.

This reading is in this process of encouragement. The prophet reassures the people that they will see God vindicated on their land, on the holy mountain that is the site of Jerusalem, their capital. All those who oppose God will be overcome. Any people who threaten God's people will be repelled.

The message is that people, by sinfulness, create great problems for themselves, but God never forsakes them and never exhausts the great divine mercy.

Providing the second reading is St. Paul's Epistle to the Philippians.

When this epistle was written, Paul was imprisoned. Throughout his life as an Apostle, Paul faced several periods of time in prison, and he was on trial before judges several times.

In this reading, Paul says that he is "experienced" at being insulted and even jailed. Eventually, of course, he was tried for treason for refusal to worship the emperor and was executed. Yet, despite all, he trusts in God and will not relent in following the Lord's call.

For its last reading, the Church presents us with a reading from St. Matthew's Gospel, a parable with three parts.

In the first part, a "king," who represents God, invites guests to a wedding banquet for his son. The people reject the invitation. The king invites guests again. And, again, the invitation is ignored.

Then, in the second part, the king invites outcasts and strangers to the feast. They come to the banquet.

However, in the third part, the king sees a guest at the banquet improperly dressed. He orders this guest to be thrown out.

Just as the king represents God, the servants who carry the king's invitations represent the prophets. The prospective guests who spurn the invitation represent God's people. The outcasts and strangers represent the aliens and the sinful.

The final lesson is not that God's mercy extends to everyone, even though this is a very important message, but rather that no sudden burst of fervor in turning to God can be the last word in the story of personal salvation. Even repentant sinners must reform to be worthy of heaven.

Reflection

These readings call us to several basic facts. The first is that God never fails in his mercy. He does not disown the promise, spoken long ago through the prophets and then finally by Christ, to guide people to everlasting life by revealing to them the laws of righteousness and by strengthening their resolve to be righteous.

The second fact is that humans inevitably fail. They sin. Such is the legacy of the sin of Adam and Eve. Human nature is distorted and weakened. Yet, age-to-age, people tend to rely on human nature rather than on God. So often, they pay the consequences.

The third lesson is that truly being with God, in Jesus, is much more than pious words or vague good intentions. It means living lives genuinely modeled on Christ.

Part of the baptismal liturgy is clothing the candidate in a white garment. Each of us who has been clothed in such a garment must wear it through life and appear in it before God's heavenly throne. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, Oct. 10

Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 11

Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 12

Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, Oct. 13

Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, Oct. 14

Callistus I, pope and martyr
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, Oct. 15

Teresa of Jesus, virgin and doctor of the Church
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, Oct. 16

Twenty-ninth Sunday in Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3-5, 7-10
1 Thessalonians 1:1-5b
Matthew 22:15-21

Question Corner/Fr. John Dietzen

Canon law lists impotence as impediment to marriage

Q A magazine I read had an article concerning marriage laws and practice. It discussed impotency as an impediment to marriage. The discussion was mainly about state laws, but it said Catholics who are impotent are not allowed to marry in the Church.



The author described a case in Latin America where a bishop would not allow a paraplegic man to be married because the Church does not allow the sacrament when there is no possibility of intercourse between the man and woman.

Doesn't this deny the right to marriage for people who are handicapped? Was this bishop following Church law or could this have been a local rule? (Michigan)

A The Church does, of course, acknowledge certain impediments to marriage, conditions which prevent a couple from living "a partnership of the whole of life" (as Catholic teaching puts it), which obviously would include sexual relations. In certain circumstances, impotence may be one of them.

First, we should be clear about the difference between impotence and sterility, which in itself is not an obstacle to marriage.

An individual is sterile, in the legal sense of the word, when he or she may be capable of sexual relations but cannot conceive a child because of a defect in the internal process of generation, in the elements of that process that are involuntary.

A woman who has no ovaries, for example, or a man who produces no sperm is said to be sterile.

Impotence, on the other hand, is the inability to have natural sexual intercourse because of some medical or emotional condition present in the man or woman.

Impotence is an impediment to marriage, but one detail is significant in the case you mention. In order to be an impediment, impotence must be "antecedent (present before the marriage takes place) and perpetual," in the sense that it is permanent, with no hope of rehabilitation that might make sexual relations possible sometime in the future (canon law #1084).

The point is made often, particularly

in recent years, that this sort of "perpetual" impotence is not common.

Rehabilitative techniques for people who suffer from paralysis-related impotence (as the man did in the case that you cited) are improving all the time. No one can predict what additional medical help for this condition there may be in the future.

Experts who have been consulted in similar cases suggest that these improvements hold out considerable hope for men with this condition. When there is such hope, impotence is legally doubtful, and the couple has a right to marry.

Several cases of potentially remediable impotence in our country have been resolved along these lines.

Perhaps there were other details involved which prompted the bishop in your case to act otherwise, but judging only from what you said, it appears the impediment of impotence would not apply to this physically impaired man.

Q My husband and I want a child badly and someone gave us a prayer to St. Gerard to say for this intention.

Who was he, and why is he supposed to be a patron for people like us? (Illinois)

A St. Gerard Majella was an Italian lay brother and mystic who died at the age of 29 in 1755.

After a childhood filled with an unusual share of mental and physical hardships, and after being rejected by Capuchin friars because of ill health, he was finally accepted in the Redemptorist novitiate as "a useless lay brother."

So many miracles were attributed to him that even in his lifetime he became known as the wonderworker.

Then and after his death, a number of these miracles involved situations that caused him to become the special patron of couples who seemed to be unable to have children.

St. Gerard Majella's feast day is celebrated on Oct. 16.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Angels of God

I find it hard to imagine
But so comforting to believe:
God in His mercy sends angels,
Our need since the garden of Eve.

With caring far beyond knowing,
Our gratitude often not shown,
Angels are stand-by protectors
For us who are waywardly prone.

We welcome their unseen presence
We know their decisions are wise.
Their guidance will steady our steps
As we stumble toward Paradise.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This angel statue is in front of Holy Angels Church in Indianapolis.)



Photo by Mary Ann Wyard

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BABBAGE, Henry, 83, St. Anthony of Padua, Clarksville, Sept. 14. Husband of Norma Babbage. Father of Deborah Ann Pappas and Craig

Babbage. Brother of Ruth Atkinson and Rudy Babbage. Grandfather of five. Great-grandfather of nine.

BAUGH, Geneva, 81, St. Vincent de Paul, Bedford, Sept. 17. Mother of Ed Baugh. Grandmother of two. Great-grandmother of one.

BUSALD, Loretta Mae (Hoeing), 75, St. Mary, Rushville, Sept. 21. Wife of Richard Busald. Mother of Jackie Angle, Jane Carter, Janet Pike, Janice Robbins and John Busald. Sister of Mary Schneider, Eileen Settles, Dorothy Wagner, Edna and Wilbur Hoeing. Grandmother

of 13.

CLAYTON, Nancy L., 66, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 26. Wife of Michael L. Clayton. Mother of Diana Hanes, Linda Ingle, Barbara Poynter and Mary Ross. Sister of Dan Carr. Grandmother of nine.

CONNOR, John E., 94, St. Luke, Indianapolis, Sept. 20. Husband of Mary Louise Connor. Father of Karen Matters, Jerry, Jim and John Connor. Brother of Rita Hennessy, Joan Muller, Jim and Gordon Connor. Grandfather of eight.

DUGAN, John R., 73, St. Joseph, Shelbyville, Sept. 21. Husband of Phyllis Dugan. Father of Susan Meltzer, Marietta Phillips, John and Mark Dugan. Brother of Betty Dragan and Bill Dugan. Grandfather of six. Great-

grandfather of two.

ECKSTEIN, Paul E., 61, St. Louis, Batesville, Sept. 22. Husband of Rose (Hartman) Eckstein. Father of Beth Stone, Paul and Steve Eckstein. Brother of Anthony and Joseph Eckstein. Grandfather of 11.

EHALT, Alliene E., 89, St. Joseph, Corydon, Aug. 5. Sister of Helen Rucker.

FREIBERGER, Jean (Bullington) Hubbuch, 89, St. Mary, New Albany, Sept. 17. Mother of Gloria and Judy Hubbuch. Stepmother of JoAnn Wallace. Sister of Dan Bullington. Grandmother of five. Great-grandmother of nine.

GILES, Bridget, 83, St. Malachy, Brownsburg, Sept. 14. Mother of Patricia Fuson, Anne Veza and John Giles. Sister of Dennis Foley. Grandmother of six.

HYDE, Lisa A., 42, St. Luke, Indianapolis, Sept. 18. Wife of William Hyde. Mother of Christina, Lauren and Lindsey Hyde. Daughter of Raymond and Gloria Prieboy. Sister of Deborah, Gregory and Robert Prieboy.

MERGENTHAL, Frank G., 87, St. Michael, Brookville, Sept. 8. Husband of Ruth (Bruns) Mergenthal. Father of Phyllis Metz, Karen Meyer, Myrna Wissing and Jeff Mergenthal. Grandfather of 10. Great-grandfather of four.

MEYER, William J., 84, St. Michael, Brookville, Sept. 15. Brother of Dorothy Davis.

MORAN, Jason Dale, 24, St. Anthony of Padua, Clarksville, Sept. 17. Father of Devin Moran. Son of Gary and Anita Daily. Brother of Brad and Chad Daily. Grandson of Anna Garrett, Jim and Mary Daily.

NICHOLS, Mildred I., 78, St. Michael, Brookville, Sept. 22. Mother of Eileen Orschell and Randy Nichols. Sister of Margaret Murphy. Grandmother of seven. Great-grandmother of 11.

RAYMOND, Alice C., 74, St. Jude, Indianapolis, Sept. 15. Wife of Jack Raymond. Mother of Patricia Ping, Anne Wissel, David, John and Mark Raymond. Sister of Anne

Tancredi and Joseph Norpel. Grandmother of seven.

RILEY, Walter B., 84, Christ the King, Indianapolis, Sept. 20. Husband of Mary R. (Sullivan) Riley. Father of Janet Hopper, Kathleen Ann Laird and Timothy Riley. Brother of Patricia Coughlin. Grandfather of eight. Great-grandfather of five.

SHAW, Lillian T., 102, St. Rose of Lima, Franklin, Sept. 25.

SPRECHER, Rose, 64, St. Lawrence, Lawrenceburg, Sept. 21. Wife of Ralph Sprecher.

WEBER, Edna Barbara, 85, St. Lawrence, Lawrenceburg, Sept. 23. Wife of John Weber. Mother of Barbara and Larry Weber. Sister of Alma Anderson and Evelyn Fox. Grandmother of six. Great-grandmother of three.

TUELL, Hannah C., 75, St. Peter, Harrison County, Aug. 10. Wife of Harold Tuell. Mother of Olivia Heicken, Lisa Lee, Julie, Curtis and Vincent Tuell. Sister of Mary Young and Billy Poole. Grandmother of six. Great-grandmother of one.

WILSON, Helen, 86, St. Malachy, Brownsburg, Sept. 24. Mother of John Wilson. Sister of Richard Pedigo. Grandmother of three. Great-grandmother of seven. †

Two sisters help with hurricane relief

By Mary Ann Wyand

Two women religious in the archdiocese have returned home after helping care for people in Mississippi and Louisiana who were displaced by Hurricane Katrina.

Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocese, responded to a request for nurses on Sept. 6 and traveled to Alabama on Sept. 12 for a week of medical service.

"They said there was an urgent need for registered nurses to help out following Hurricane Katrina," Sister Demetria said. "I was assigned to help in Laurel, Miss., to provide assessments for people with medical needs."

Sister Demetria, who has ministered in Uganda, said the disaster area resembled the devastation found in many Third World countries because there was no water or electricity.

She said her heart went out to the elderly people, who told her, "I don't know what's going to happen to me."

Little Sister of the Poor Margaret Banar, who ministers at the St. Augustine Home for the Aged in Indianapolis, traveled to Baton Rouge, La., on Sept. 1 to help care for 65 residents evacuated from the Little Sisters' home in New

Orleans and temporarily cared for at St. Clare Manor.

"Two residents from New Orleans are now living in Indianapolis," Sister Margaret said. "Our home in Mobile, Ala., took 25 of the New Orleans residents. There was only a little bit of roof damage at our home in Mobile. Our New Orleans residents have been placed in other homes now, and probably won't be going back to New Orleans. It's just a matter of getting their things to them at the different homes."

During an interview on Sept. 27, Sister Margaret offered her thanks for prayers and support for the sisters' ministry to the elderly poor.

"I would like to thank everyone very much for their prayers," she said. "We're all in this together, and we need to continue to pray ... for all the people who are still suffering or have lost relatives and property. We need to pray that they can keep from getting discouraged."

Sister Margaret helped care for the displaced residents for two weeks.

"Our residents knew that there was a hurricane and a lot of damage," she said, "but I don't think they really realized at the time that they weren't going back to the home in New Orleans." †

Hurricane victims still need help

All donated funds will go directly to the relief of the victims of Hurricane Katrina in the Archdiocese of Indianapolis and the affected parts of the United States.

Monetary donations should be sent directly to the Mission Office, P.O. Box 1410, Indianapolis, IN 46206. Checks should be made payable to the Archdiocese of Indianapolis with "Hurricane Katrina Relief Fund" on the memo line of your check.

If you would like your monetary donation to serve those evacuees who need assistance from the Crisis Office in Indianapolis, make your check payable to Catholic Charities Indianapolis, and write "Hurricane Katrina evacuees" on the memo line.

Among the needs for donated items right now are diapers, wipes, baby formula, dishes, laundry detergent and other general household cleaning items.

To help coordinate the delivery of donations, call 317-236-1500 or 800-382-9836, ext. 1500, before coming to the Xavier Building adjacent to the Archbishop O'Meara Catholic Center so Catholic Charities staff members can make sure a volunteer is present to accept and sort

donations. Catholic Charities does not have the capacity to pick up donations or deliver donations outside the archdiocese.

Generally, donations can be accepted between the hours of 8 a.m. and 5:30 p.m. on Monday through Thursday. Call first to ensure that a volunteer will be present.

Outside Indianapolis, food and clothing donations can be delivered to Terre Haute Catholic Charities at 1356 Locust St. in Terre Haute. To contact them directly, call 812-235-3424.

If you wish to volunteer, call 317-236-1500 or 800-382-9836, ext. 1500. If you have questions about current relief efforts, call 317-236-1536.

If at all possible, Hurricane Katrina evacuees who need assistance are encouraged to visit the Crisis Office in the Xavier Building at 1435 N. Illinois St. on Thursday from 10 a.m. to noon or from 1 p.m. to 3 p.m.

If evacuees need to visit another time, call 317-236-1500. For more information about how to help the hurricane victims, log on to www.CatholicCharitiesIndy.org or www.archindy.org and click on the hurricane relief site. †

Father George Almeida Hosts...

Northeast Cruise & Tour

Enjoy Spring-time in Nova Scotia and Prince Edward Island
Sail the Scenic St. Lawrence River to Quebec and Montreal

On May 19, 2006 join your Spiritual Director Father George Almeida and other Roman Catholics on this 15-Day vacation including a seven-day deluxe Northeast Cruise with Holland America Line and a seven-day Northeast vacation. Spend one night in Boston with a comprehensive city tour before boarding your 5-star ship the ms Maasdam. Mass will be celebrated daily while on board ship. Ports include Bar Harbor, Maine; Halifax and Sydney, Nova Scotia; and Charlottetown, Prince Edward Island. Cruise into the mouth of the St. Lawrence River to Saguenay Fjord with 1,500 foot-high cliffs. Your final ports include Quebec City and Montreal. In Montreal meet "your man" for a city tour of the "Paris of the Americas." Your motor coach tour will continue through the Adirondack and Catskill Mountains, Hyde Park, Philadelphia, and New York City, with included city tours. Prices start at only \$1798 (per person, double occupancy) including all taxes, the motor coach tour with daily escorted sightseeing and seven nights in hotels, and the seven day deluxe cruise. Add \$400 for airfare from Indianapolis. Space is limited. \$100 deposits are now due!

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
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